

# Tōku Pepeha

## MY PEPEHA

Pareraukawa Moore talks about her pepeha.

Ko *Tainui* te waka.  
Ko Tararua te maunga.  
Ko Ōtaki te awa.  
Ko Ngāti Raukawa te iwi.  
Ko Ngāti Pareraukawa me Ngāti Pare ngā hapū.  
Ko Ngātokowaru te marae.  
Ko Sean Lagan tōku koro, ko Helen Morris tōku kuia.  
Ko Rawiri Moore tōku koro, ko Rachael Selby tōku kuia.  
Ko Monique Moore rāua ko Pātaka Moore ōku mātua.  
Ko Pareraukawa Moore tōku ingoa.

*Tainui* is my waka.  
Tararua is my mountain.  
Ōtaki is my river.  
Ngāti Raukawa is my iwi.  
Ngāti Pareraukawa and Ngāti Pare are my hapū.  
Ngātokowaru is my marae.  
Sean Lagan and Helen Morris are my grandparents.  
Rawiri Moore and Rachael Selby are my grandparents.  
Monique Moore and Pātaka Moore are my parents.  
Pareraukawa Moore is my name.





My pepeha tells you who I am. It is also a way of sharing my family history and my family tree so that I will never forget who I am and where I come from.



My tūpuna (my ancestors) arrived in Aotearoa on two waka called *Tainui* and *Takitimu*. We sing a song at my school called “*Tainui te waka*” – *Tainui* is my waka.



Every day, I see my mountain ranges, which are named Tararua. They look after me and make me feel safe because they are my home.



Awa, roto, and moana are important because they give us water, food, and life. In summer, we swim in my river, which is called the Ōtaki river. We also collect pipi from the sea, and we give thanks to Tangaroa, our god of the sea, for providing us with kai.





My grandparents, my parents, and my brothers are part of my whānau. But my whānau also includes all the members of my hapū and iwi.

When I say my pepeha, it links me to my mother, my father, and my grandparents, then right back to my tūpuna who first arrived in Aotearoa. This is my whakapapa, my connection to my people.

My pepeha also links me to the land and to the environment. We are connected to Papatūānuku (our Earth mother) and her lands, her mountains, her waterways, and her children (all the animals, birds, and plants). I must help to look after them because they are my whānau, and they look after me, too.

My marae is called Ngātokowaru. I love going to my marae. I get to see my aunties and uncles and play with my cousins. We also sing waiata and learn about our history. My marae is where my mother and father were married. When I was born, my father buried my whenua (placenta) under a tree at my marae. This was done to strengthen my connection to the lands of my tūpuna and to Papatūānuku.





My friends and I began to learn our pepeha when we were very young. My mother and father and grandparents all helped me learn my pepeha and showed me where my mountain, river, and marae are. We also sing about some of the things in our pepeha in waiata and haka – at kura and at home.



## CREATE YOUR OWN PEPEHA

All iwi have their own way of creating pepeha. Each iwi may include different things and place them in a different order. Here is one example of a pepeha that you can use to build your own.

Ko \_\_\_\_\_ te waka.

Ko \_\_\_\_\_ te maunga.

Ko \_\_\_\_\_ te awa (or roto or moana).

Ko \_\_\_\_\_ te iwi.

Ko \_\_\_\_\_ te hapū.

Ko \_\_\_\_\_ te marae.

Ko \_\_\_\_\_ rāua ko \_\_\_\_\_ ōku mātua.

Ko \_\_\_\_\_ tōku ingoa.

When you have said your pepeha, it's important to finish with a greeting, such as the one below.

*Nō reira tēnā koutou,  
tēnā koutou,  
tēnā tātou katoa.*



# Tōku Pepeha

by Pareraukawa Moore

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